

A Secular Humanist Declaration

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The Council for Democratic and Secular Humanism

(now the Council for Secular Humanism)

1. Introduction

Secular humanism is a vital force in the contemporary world. It is now under unwarranted and intemperate attack from various quarters. This declaration defends only that form of secular humanism which is explicitly committed to democracy. It is opposed to all varieties of belief that seek supernatural sanction for their values or espouse rule by dictatorship.

Democratic secular humanism has been a powerful force in world culture. Its ideals can be traced to the philosophers, scientists, and poets of classical Greece and Rome, to ancient Chinese Confucian society, to the Carvaka movement of India, and to other distinguished intellectual and moral traditions. Secularism and humanism were eclipsed in Europe during the Dark Ages, when religious piety eroded humankind's confidence in its own powers to solve human problems. They reappeared in force during the Renaissance with the reassertion of secular and humanist values in literature and the arts, again in the sixteenth and seventeenth centuries with the development of modern science and a naturalistic view of the universe, and their influence can be found in the eighteenth century in the Age of Reason and the Enlightenment.

Democratic secular humanism has creatively flowered in modern times with the growth of freedom and democracy. Countless millions of thoughtful persons have espoused secular humanist ideals, have lived significant lives, and have contributed to the building of a more humane and democratic world. The modern secular humanist outlook has led to the application of science and technology to the improvement of the human condition. This has had a positive effect on reducing poverty, suffering, and disease in various parts of the world, in extending longevity, on improving transportation and communication, and in making the good life possible for more and more people. It has led to the emancipation of hundreds of millions of people from the exercise of blind faith and fears of superstition and has contributed to their education and the enrichment of their lives.

Secular humanism has provided an impetus for humans to solve their

problems with intelligence and perseverance, to conquer geographic and social frontiers, and to extend the range of human exploration and adventure. Regrettably, we are today faced with a variety of antiseccularist trends: the reappearance of dogmatic authoritarian religions; fundamentalist, literalist, and doctrinaire Christianity; a rapidly growing and uncompromising Moslem clericalism in the Middle East and Asia; the reassertion of orthodox authority by the Roman Catholic papal hierarchy; nationalistic religious Judaism; and the reversion to obscurantist religions in Asia.

New cults of unreason as well as bizarre paranormal and occult beliefs, such as belief in astrology, reincarnation, and the mysterious power of alleged psychics, are growing in many Western societies. These disturbing developments follow in the wake of the emergence in the earlier part of the twentieth century of intolerant messianic and totalitarian quasi religious movements, such as fascism and communism. These religious activists not only are responsible for much of the terror and violence in the world today but stand in the way of solutions to the world's most serious problems.

Paradoxically, some of the critics of secular humanism maintain that it is a dangerous philosophy. Some assert that it is "morally corrupting" because it is committed to individual freedom, others that it condones "injustice" because it defends democratic due process. We who support democratic secular humanism deny such charges, which are based upon misunderstanding and misinterpretation, and we seek to outline a set of principles that most of us share.

Secular humanism is not a dogma or a creed. There are wide differences of opinion among secular humanists on many issues. Nevertheless, there is a loose consensus with respect to several propositions. We are apprehensive that modern civilization is threatened by forces antithetical to reason, democracy, and freedom. Many religious believers will no doubt share with us a belief in many secular humanist and democratic values, and we welcome their joining with us in the defense of these ideals.

2. Free Inquiry

The first principle of democratic secular humanism is its commitment to free inquiry. We oppose any tyranny over the mind of man, any efforts by ecclesiastical, political, ideological, or social institutions to shackle free thought. In the past, such tyrannies have been directed by churches and states attempting to enforce the edicts of religious bigots. In the long struggle in the history of ideas, established institutions, both public and

private, have attempted to censor inquiry, to impose orthodoxy on beliefs and values, and to excommunicate heretics and extirpate unbelievers. Today, the struggle for free inquiry has assumed new forms. Sectarian ideologies have become the new theologies that use political parties and governments in their mission to crush dissident opinion. Free inquiry entails recognition of civil liberties as integral to its pursuit, that is, a free press, freedom of communication, the right to organize opposition parties and to join voluntary associations, and freedom to cultivate and publish the fruits of scientific, philosophical, artistic, literary, moral and religious freedom. Free inquiry requires that we tolerate diversity of opinion and that we respect the right of individuals to express their beliefs, however unpopular they may be, without social or legal prohibition or fear of sanctions. Though we may tolerate contrasting points of view, this does not mean that they are immune to critical scrutiny. The guiding premise of those who believe in free inquiry is that truth is more likely to be discovered if the opportunity exists for the free exchange of opposing opinions; the process of interchange is frequently as important as the result. This applies not only to science and to everyday life, but to politics, economics, morality, and religion.

3. Separation Of Church And State

Because of their commitment to freedom, secular humanists believe in the principle of the separation of church and state. The lessons of history are clear: wherever one religion or ideology is established and given a dominant position in the state, minority opinions are in jeopardy. A pluralistic, open democratic society allows all points of view to be heard. Any effort to impose an exclusive conception of Truth, Piety, Virtue, or Justice upon the whole of society is a violation of free inquiry. Clerical authorities should not be permitted to legislate their own parochial views - whether moral, philosophical, political, educational, or social - for the rest of society. Nor should tax revenues be exacted for the benefit or support of sectarian religious institutions. Individuals and voluntary associations should be free to accept or not to accept any belief and to support these convictions with whatever resources they may have, without being compelled by taxation to contribute to those religious faiths with which they do not agree. Similarly, church properties should share in the burden of public revenues and should not be exempt from taxation. Compulsory religious oaths and prayers in public institutions (political or educational) are also a violation of the separation principle. Today, nontheistic as well as theistic religions compete for attention. Regrettably, in communist countries, the power of the state is being used to impose an ideological doctrine on the society, without tolerating the expression of dissenting or heretical views. Here we see a modern secular version of the violation of

the separation principle.

4. The Ideal Of Freedom

There are many forms of totalitarianism in the modern world - secular and nonsecular - all of which we vigorously oppose. As democratic secularists, we consistently defend the ideal of freedom, not only freedom of conscience and belief from those ecclesiastical, political, and economic interests that seek to repress them, but genuine political liberty, democratic decision making based upon majority rule, and respect for minority rights and the rule of law. We stand not only for freedom from religious control but for freedom from jingoistic government control as well. We are for the defense of basic human rights, including the right to protect life, liberty, and the pursuit of happiness. In our view, a free society should also encourage some measure of economic freedom, subject only to such restrictions as are necessary in the public interest. This means that individuals and groups should be able to compete in the marketplace, organize free trade unions, and carry on their occupations and careers without undue interference by centralized political control. The right to private property is a human right without which other rights are nugatory. Where it is necessary to limit any of these rights in a democracy, the limitation should be justified in terms of its consequences in strengthening the entire structure of human rights.

5. Ethics Based On Critical Intelligence

The moral views of secular humanism have been subjected to criticism by religious fundamentalist theists. The secular humanist recognizes the central role of morality in human life; indeed, ethics was developed as a branch of human knowledge long before religionists proclaimed their moral systems based upon divine authority. The field of ethics has had a distinguished list of thinkers contributing to its development: from Socrates, Democritus, Aristotle, Epicurus, and Epictetus, to Spinoza, Erasmus, Hume, Voltaire, Kant, Bentham, Mill, G. E. Moore, Bertrand Russell, John Dewey, and others. There is an influential philosophical tradition that maintains that ethics is an autonomous field of inquiry, that ethical judgments can be formulated independently of revealed religion, and that human beings can cultivate practical reason and wisdom and, by its application, achieve lives of virtue and excellence. Moreover, philosophers have emphasized the need to cultivate an appreciation for the requirements of social justice and for an individual's obligations and responsibilities toward others. Thus, secularists deny that morality needs

to be deduced from religious belief or that those who do not espouse a religious doctrine are immoral. For secular humanists, ethical conduct is, or should be, judged by critical reason, and their goal is to develop autonomous and responsible individuals, capable of making their own choices in life based upon an understanding of human behavior. Morality that is not God-based need not be antisocial, subjective, or promiscuous, nor need it lead to the breakdown of moral standards. Although we believe in tolerating diverse lifestyles and social manners, we do not think they are immune to criticism. Nor do we believe that any one church should impose its views of moral virtue and sin, sexual conduct, marriage, divorce, birth control, or abortion, or legislate them for the rest of society. As secular humanists we believe in the central importance of the value of human happiness here and now. We are opposed to absolutist morality, yet we maintain that objective standards emerge, and ethical values and principles may be discovered, in the course of ethical deliberation. Secular humanist ethics maintains that it is possible for human beings to lead meaningful and wholesome lives for themselves and in service to their fellow human beings without the need of religious commandments or the benefit of clergy. There have been any number of distinguished secularists and humanists who have demonstrated moral principles in their personal lives and works: Protagoras, Lucretius, Epicurus, Spinoza, Hume, Thomas Paine, Diderot, Mark Twain, George Eliot, John Stuart Mill, Ernest Renan, Charles Darwin, Thomas Edison, Clarence Darrow, Robert Ingersoll, Gilbert Murray, Albert Schweitzer, Albert Einstein, Max Born, Margaret Sanger, and Bertrand Russell, among others.

6. Moral Education

We believe that moral development should be cultivated in children and young adults. We do not believe that any particular sect can claim important values as their exclusive property; hence it is the duty of public education to deal with these values. Accordingly, we support moral education in the schools that is designed to develop an appreciation for moral virtues, intelligence, and the building of character. We wish to encourage wherever possible the growth of moral awareness and the capacity for free choice and an understanding of the consequences thereof. We do not think it is moral to baptize infants, to confirm adolescents, or to impose a religious creed on young people before they are able to consent. Although children should learn about the history of religious moral practices, these young minds should not be indoctrinated in a faith before they are mature enough to evaluate the merits for themselves. It should be noted that secular humanism is not so much a

specific morality as it is a method for the explanation and discovery of rational moral principles.

7. Religious Skepticism

As secular humanists, we are generally skeptical about supernatural claims. We recognize the importance of religious experience: that experience that redirects and gives meaning to the lives of human beings. We deny, however, that such experiences have anything to do with the supernatural. We are doubtful of traditional views of God and divinity. Symbolic and mythological interpretations of religion often serve as rationalizations for a sophisticated minority, leaving the bulk of mankind to flounder in theological confusion. We consider the universe to be a dynamic scene of natural forces that are most effectively understood by scientific inquiry. We are always open to the discovery of new possibilities and phenomena in nature. However, we find that traditional views of the existence of God either are meaningless, have not yet been demonstrated to be true, or are tyrannically exploitative. Secular humanists may be agnostics, atheists, rationalists, or skeptics, but they find insufficient evidence for the claim that some divine purpose exists for the universe. They reject the idea that God has intervened miraculously in history or revealed himself to a chosen few or that he can save or redeem sinners. They believe that men and women are free and are responsible for their own destinies and that they cannot look toward some transcendent Being for salvation. We reject the divinity of Jesus, the divine mission of Moses, Mohammed, and other latter day prophets and saints of the various sects and denominations. We do not accept as true the literal interpretation of the Old and New Testaments, the Koran, or other allegedly sacred religious documents, however important they may be as literature. Religions are pervasive sociological phenomena, and religious myths have long persisted in human history. In spite of the fact that human beings have found religions to be uplifting and a source of solace, we do not find their theological claims to be true. Religions have made negative as well as positive contributions toward the development of human civilization. Although they have helped to build hospitals and schools and, at their best, have encouraged the spirit of love and charity, many have also caused human suffering by being intolerant of those who did not accept their dogmas or creeds. Some religions have been fanatical and repressive, narrowing human hopes, limiting aspirations, and precipitating religious wars and violence. While religions have no doubt offered comfort to the bereaved and dying by holding forth the promise of an immortal life, they have also aroused morbid fear and dread. We have found no

convincing evidence that there is a separable "soul" or that it exists before birth or survives death. We must therefore conclude that the ethical life can be lived without the illusions of immortality or reincarnation. Human beings can develop the self confidence necessary to ameliorate the human condition and to lead meaningful, productive lives.

8. Reason

We view with concern the current attack by nonsecularists on reason and science. We are committed to the use of the rational methods of inquiry, logic, and evidence in developing knowledge and testing claims to truth. Since human beings are prone to err, we are open to the modification of all principles, including those governing inquiry, believing that they may be in need of constant correction. Although not so naive as to believe that reason and science can easily solve all human problems, we nonetheless contend that they can make a major contribution to human knowledge and can be of benefit to humankind. We know of no better substitute for the cultivation of human intelligence.

9. Science And Technology

We believe the scientific method, though imperfect, is still the most reliable way of understanding the world. Hence, we look to the natural, biological, social, and behavioral sciences for knowledge of the universe and man's place within it. Modern astronomy and physics have opened up exciting new dimensions of the universe: they have enabled humankind to explore the universe by means of space travel. Biology and the social and behavioral sciences have expanded our understanding of human behavior. We are thus opposed in principle to any efforts to censor or limit scientific research without an overriding reason to do so. While we are aware of, and oppose, the abuses of misapplied technology and its possible harmful consequences for the natural ecology of the human environment, we urge resistance to unthinking efforts to limit technological or scientific advances. We appreciate the great benefits that science and technology (especially basic and applied research) can bring to humankind, but we also recognize the need to balance scientific and technological advances with cultural explorations in art, music, and literature.

10. Evolution

Today the theory of evolution is again under heavy attack by religious fundamentalists. Although the theory of evolution cannot be said to have

reached its final formulation, or to be an infallible principle of science, it is nonetheless supported impressively by the findings of many sciences. There may be some significant differences among scientists concerning the mechanics of evolution; yet the evolution of the species is supported so strongly by the weight of evidence that it is difficult to reject it. Accordingly, we deplore the efforts by fundamentalists (especially in the United States) to invade the science classrooms, requiring that creationist theory be taught to students and requiring that it be included in biology textbooks. This is a serious threat both to academic freedom and to the integrity of the educational process. We believe that creationists surely should have the freedom to express their viewpoint in society. Moreover, we do not deny the value of examining theories of creation in educational courses on religion and the history of ideas; but it is a sham to mask an article of religious faith as a scientific truth and to inflict that doctrine on the scientific curriculum. If successful, creationists may seriously undermine the credibility of science itself.

11. Education

In our view, education should be the essential method of building humane, free, and democratic societies. The aims of education are many: the transmission of knowledge; training for occupations, careers, and democratic citizenship; and the encouragement of moral growth. Among its vital purposes should also be an attempt to develop the capacity for critical intelligence in both the individual and the community. Unfortunately, the schools are today being increasingly replaced by the mass media as the primary institutions of public information and education. Although the electronic media provide unparalleled opportunities for extending cultural enrichment and enjoyment, and powerful learning opportunities, there has been a serious misdirection of their purposes. In totalitarian societies, the media serve as the vehicle of propaganda and indoctrination. In democratic societies television, radio, films, and mass publishing too often cater to the lowest common denominator and have become banal wastelands. There is a pressing need to elevate standards of taste and appreciation. Of special concern to secularists is the fact that the media (particularly in the United States) are inordinately dominated by a pro religious bias. The views of preachers, faith healers, and religious hucksters go largely unchallenged, and the secular outlook is not given an opportunity for a fair hearing. We believe that television directors and producers have an obligation to redress the balance and revise their programming. Indeed, there is a broader task that all those who believe in democratic secular humanist values will

recognize, namely, the need to embark upon a long term program of public education and enlightenment concerning the relevance of the secular outlook to the human condition.

12. Conclusion

Democratic secular humanism is too important for human civilization to abandon. Reasonable persons will surely recognize its profound contributions to human welfare. We are nevertheless surrounded by doomsday prophets of disaster, always wishing to turn the clock back - they are anti science, anti freedom, anti human. In contrast, the secular humanistic outlook is basically melioristic, looking forward with hope rather than backward with despair. We are committed to extending the ideals of reason, freedom, individual and collective opportunity, and democracy throughout the world community. The problems that humankind will face in the future, as in the past, will no doubt be complex and difficult. However, if it is to prevail, it can only do so by enlisting resourcefulness and courage. Secular humanism places trust in human intelligence rather than in divine guidance. Skeptical of theories of redemption, damnation, and reincarnation, secular humanists attempt to approach the human situation in realistic terms: human beings are responsible for their own destinies. We believe that it is possible to bring about a more humane world, one based upon the methods of reason and the principles of tolerance, compromise, and the negotiations of difference.

We recognize the need for intellectual modesty and the willingness to revise beliefs in the light of criticism. Thus consensus is sometimes attainable. While emotions are important, we need not resort to the panaceas of salvation, to escape through illusion, or to some desperate leap toward passion and violence. We deplore the growth of intolerant sectarian creeds that foster hatred. In a world engulfed by obscurantism and irrationalism it is vital that the ideals of the secular city not be lost.

13. Endorsements

A Secular Humanist Declaration was drafted by **Paul Kurtz**, Editor, **FREE INQUIRY**.

A Secular Humanist Declaration has been endorsed by the following individuals:

(Although we who endorse this declaration may not agree with all its specific provisions, we nevertheless support its general purposes and

direction and believe that it is important that they be enunciated and implemented. We call upon all men and women of good will who agree with us to join in helping to keep alive the commitment to the principles of free inquiry and the secular humanist outlook. We submit that the decline of these values could have ominous implications for the future of civilization on this planet.)

United States Of America

- .George Abell (professor of astronomy, UCLA)
- .John Anton (professor of philosophy, Emory University)
- .Khoren Arisian (minister, First Unitarian Society of Minneapolis)
- .Isaac Asimov (science fiction author)
- .Paul Beattie (minister, All Souls Unitarian Church; president, Fellowship of Religious Humanism)
- .H. James Birx (professor of anthropology and sociology, Canisius College)
- .Brand Blanshard (professor emeritus of philosophy, Yale)
- .Joseph L. Blau (Professor Emeritus of Religion, Columbia)
- .Francis Crick (Nobel Prize Laureate, Salk Institute)
- .Arthur Danto (professor of philosophy, Columbia University)
- .Albert Ellis (executive director, Institute for Rational Emotive Therapy)
- .Roy Fairfield (former professor of social science, Antioch)
- .Herbert Feigl (professor emeritus of philosophy, University of Minnesota)
- .Joseph Fletcher (theologian, University of Virginia Medical School)
- .Sidney Hook (professor emeritus of philosophy, NYU, fellow at Hoover Institute)
- .George Hourani (professor of philosophy, State University of New York at Buffalo)
- .Walter Kaufmann (professor of philosophy, Princeton)
- .Marvin Kohl (professor of philosophy, medical ethics, State University of New York at Fredonia)
- .Richard Kostelanetz (writer, artist, critic)
- .Paul Kurtz (Professor of Philosophy, State University of New York at Buffalo)

- .Joseph Margolis (professor of philosophy, Temple University)
- .Floyd Matson (professor of American Studies, University of Hawaii)
- .Ernest Nagel (professor emeritus of philosophy, Columbia)
- .Lee Nisbet (associate professor of philosophy, Medaille)
- .George Olincy (lawyer)
- .Virginia Olincy
- .W. V. Quine (professor of philosophy, Harvard University)
- .Robert Rimmer (novelist)
- .Herbert Schapiro (Freedom from Religion Foundation)
- .Herbert Schneider (professor emeritus of philosophy, Claremont College)
- .B. F. Skinner (professor emeritus of psychology, Harvard)
- .Gordon Stein (editor, The American Rationalist)
- .George Tomashevich (professor of anthropology, Buffalo State University College)
- .Valentin Turchin (Russian dissident; computer scientist, City College, City University of New York)
- .Sherwin Wine (rabbi, Birmingham Temple, founder, Society for Humanistic Judaism)
- .Marvin Zimmerman (professor of philosophy, State University of New York at Buffalo)

Canada

- .Henry Morgentaler (physician, Montreal)
- .Kai Nielsen (professor of philosophy, University of Calgary)

France

- .Yves Galifret (executive director, Union Rationaliste)
- .Jean Claude Pecker (professor of astrophysics, College de France, Academie des Sciences)

Great Britain

- .Sir A.J. Ayer (professor of philosophy, Oxford University)
- .H.J. Blackham (former chairman, Social Morality Council and British Humanist Association)

- .Bernard Crick (professor of politics, Birkbeck College, London University)
- .Sir Raymond Firth (professor emeritus of anthropology, University of London)
- .James Herrick (editor, The Free Thinker)
- .Zheres A. Medvedev (Russian dissident; Medical Research Council)
- .Dora Russell (Mrs. Bertrand Russell) (author)
- .Lord Ritchie Calder (president, Rationalist Press Association)
- .Harry Stopes-Roe (senior lecturer in science studies, University of Birmingham; chairman, British Humanist Association)
- .Nicholas Walter (editor, New Humanist)
- .Baroness Barbara Wootton (Deputy Speaker, House of Lords)

India

- .B. Shah (president, Indian Secular Society; director, Institute for the Study of Indian Traditions)
- .V. M. Tarkunde (Supreme Court Judge, chairman, Indian Radical Humanist Association)

Israel

- .Shulamit Aloni (lawyer, member of Knesset, head of Citizens Rights Movement)

Norway

- .Alastair Hannay (professor of philosophy, University of Trondheim)

Yugoslavia

- .Milovan Djilas (author, former vice president of Yugoslavia)
- .M. Markovic (professor of philosophy, Serbian Academy of Sciences & Arts and University of Belgrade)
- .Svet. Stojanovic (professor of philosophy, University of Belgrade)